OCTOBER 1976

youth MAGAZINE

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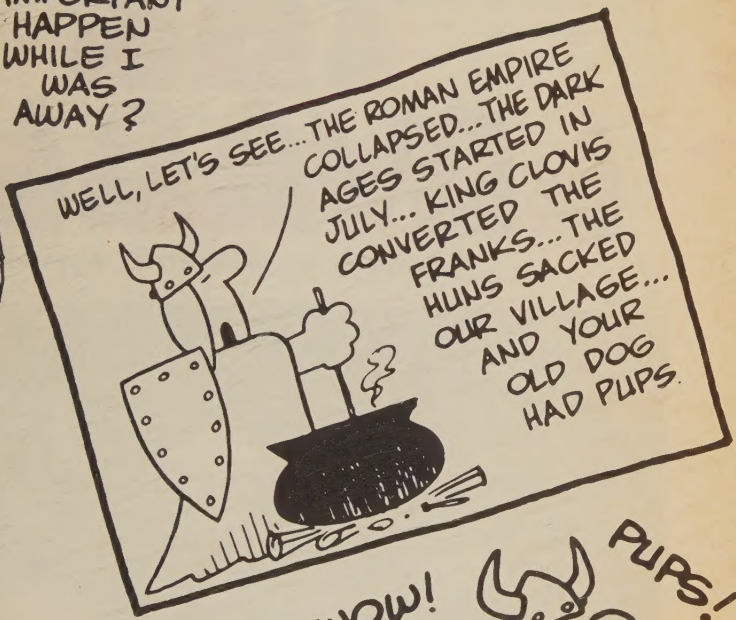


AGAR THE HORRIBLE
REALLY YOU AND ME

KYDIVERS DO NOT
AVE A DEATH WISH!

URVIVING HIGH SCHOOL
AN BE MADE EASIER

HÄGAR THE LOVABLE

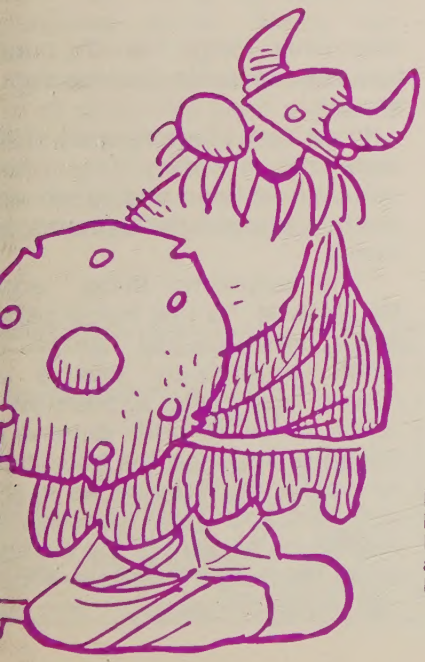
Interview by William T. Joyner

agar is the common man of day—he's you and me with the ars taken out," says Dik owne, creator of the phenom-al comic strip, "Hagar the rrible," which in its first three ars has grown to a daily adership of over 40 million ople reading it in 11 languages more than 720 newspapers ound the world.

'Hagar is a very contemporary rbarian, not unlike ourselves," ntinues Cartoonist Browne. is 'long boat' is the commuter ain and the jumbo jet today. ese 'vessels' take businessmen f to adventures of conquest and under in much the same way that the Viking warriors were taken by long boat to other parts of the world.

"The average man of today is confronted with many of the same life situations that confront Hagar in the strip—worries about his job, about money, about his own importance, about obsolescence, and about his non-conformist children—one of whom is a 'danish pastry' who holds the sword by the wrong end and the other a teenager who has fallen in love with an ill-established musician.

William T. Joyner is director of The Meal Project (Media Explorations at Large) and editor of *The Seed Catalog,* Boca Raton, Florida.



Hagar the Horrible is a hard-working barbarian, while his creator, Cartoonist Dik Browne (opposite page), keeps busy also drawing the comic strip, "Hi and Lois."

youth magazine

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DESIGNERS: Bob and Sandy Bauer

Cover art by Dik Browne, courtesy of King Features Syndicate, © *1973*

Helga, Hagar's wife, punctures his pri and comforts his wounds, maintainin reality in her Viking family.

Meanwhile, Helga, his wife, punc tures his romantic illusions abou himself.

"It's a very contemporary strip reflecting our own time whe romantic notions and ideals ar pretty consistently battered b reality.

"The surprising thing," add Mr. Browne, "is that Hagar reall isn't 'horrible'—just gross a times, disarmingly lovable a others, and quite a push-ove really. He never hurts anyone i the strip, although the potential for exploiting violence, as in th old 'Tom and Jerry' cartoons, i very much present in the life an times of Hagar. People toda

Hagar is a very ontemporary barbarian, ot unlike ourselves. His ng boat is the commuter ain and the jumbo jet day."

em increasingly to be turning eir backs on violence as a form entertainment, thank God.

"Really, Hagar is living a life of ud desperation,' dreaming of llage and conquest while nned to the dilemma of his own rns. He's just a figment of the agination, 'a lie to help us see e truth,' as Picasso said all art is. e're just trying to raise an casional smile. That's our al."

To help people see themselves d to smile has been a goal of k Browne long before he cre- ed Hagar in 1973. For 21 years w he has drawn the popular mic strip, "Hi and Lois," which Mort Walker writes. This strip appears in 600 newspapers. Thus, these two strips make Dik Browne one of the top three syndicated cartoonists. The other two are Mort Walker (creator of "Beetle Bailey" and Dik's partner on "Hi and Lois") and Charles Schultz (creator of "Peanuts"). Dik has won cartooning's top awards, including two "Ruebens" (1962 and 1974) from the National Cartoonist Society for best cartoonist of the year.

Highlights on his trip to the top include a brief time in his youth at Cooper Union Art School in New York City (but he preferred eating to learning), next copy boy and then courtroom artist at the New York *Journal,* staff artist (drawing war maps) at *Newsweek* magazine, marriage to a woman reporter at the New York *Daily News,* cartographer in the U.S. Army, designer for a leading ad agency, artist for the "Tracy Twins" for *Boy's Life* magazine,

oons © King Features Syndicate, Inc., 1973, 1974, 1976.

artist for "Hi and Lois," and then creator of "Hagar the Horrible."

Mr. Browne notes that cartooning is one of the last true cottage industries, for his flow of cartoon humor comes primarily from a studio-laundry room in the cellar of his home in Wilton, Conn., where he has the continual help of his family. "Creative Enterprises" is boldly lettered on the wall leading downward to this space, along with a god-like hand and finger pointing the way.

"If people met my father," observes Dik Browne's teen-age daughter, Sally, "they'd know for sure who Hagar is. It's like putting our family into another age."

Hagar's comic-strip family includes his wife, Helga, their son, Hamlet, and their 16-year-old daughter, Honi. On the other hand, Dik Browne's real-life family includes his wife, Joan, two sons, Robert and Christopher, and daughter, Sally.

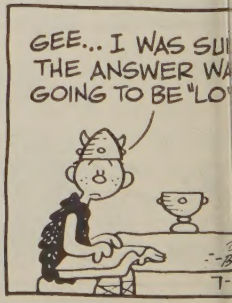
Mrs. Browne is an efficient

"Surprisingly, Hagar reall isn't horrible—just gross times, disarmingly lovabl at others, and quite a pushover, really."

facilatator of the vast creati energies of her talented family and infinitely more charming th Helga. She's the one who tries keep up with the voluminous ma The fan letters, by the way, tend indicate that Hagar has masculi appeal and often girls write, "M father is like him."

Bob, 27, is a musician, havi played with B. B. King, Moth Earth, and Johnny Winter. H now has his own band, "Th Twinkies." His father describ Bob as a "Peter Pan type, carefre and eternally optimistic."

Chris, 22, is a partner with h father on the creation and pr duction of daily Hagar episode



amlet, Hagar's son, embarrasses his ther with his short hair, daily baths, ook reading—a "Danish pastry" instead a warrior, says Hagar.

hris also contributes to the ational magazine, *The Funny apers* (he originated its "Mr. ostalgia") and is an artist-nilosopher in his own right, as eflected in his booklet of draw-gs and words, *On the Way Up.*

Sally, 18, is a student in Chinese nguistics at Georgetown Univer-ty, a history buff, and the family cholar. Born in Hong Kong, she as adopted at age four by the rownes at the suggestion of ishop Fulton J. Sheen, then relate of New York and a friend the family.

Although her burly, bearded ther does resemble Hagar in appearance, Sally observes: "My father has the ability to sense and depict a style of life that is not entirely his own, but which is generally shared by people today. Through a character like Hagar, people can laugh at themselves, although, like my father, they are not literally and exactly that character.

"Hagar brings out the good side of people," continues Sally. "Inspite of his gross behavior, we see the good side of someone who wants to do the right thing. My father's cartooning helps people smile and to sense an appreciation for small joys to be found among the large sorrows."

Is Hagar a hopeful figure for people today?

"Well, he is a romantic," begins Dik Browne in response. "Hagar has visions, ideals, although they are often tarnished by his own greed, not atypical of us all. But, of course, he is a hopeful figure, because, in Hagar, we are able to recognize our own horrendous hypocrisies and gently lay aside some of our masks in order to be our true selves.

"Beneath the bravado, we're all vulnerable and sometimes afraid, just like Hagar. Beneath all the disguise of humility, we'd all like to take over the world and have it run according to our own values. We'd all like to be, if not wealthy, extremely secure and well off. We all want our children to follow in

our footsteps in essential ways, by which we really mean 'in all the ways that are important to us.' We all would like to be uncritically respected, especially by members of our families. Secretly, we probably all want to control the people around us, at least to influence them to accept our most cherished values. These are not unusual ambitions. We only want to be God, it seems."

"And we are," interrupts Chris, "in that same sense that was meant by that phrase from *The Whole Earth Catalog,* 'since we are as gods, we'd better get good at it.' Ecologically, and in many other ways, the cards seem stacked in favor of collapse in our society. But there is hope so long as we continue to think, imagine, and build futures for ourselves.

"Some of my friends have given up," continues Chris. "They either sit down and wait for the collapse or help it get underway so that, as they say, 'something new and better can rise from the rubble.' They think they're into anarchism, but they're really into nihilism.

"I feel that, even as the old forms and structures fall, we need to be building new futures. For example, instead of building Towers of Babel for people 'on the way up,' we need to build downward instead. If I were Parks Commissioner of New York City, I would begin a program to "bury the city." When a building is torn down, I would replace it with a building underground. Over the top of this would be a freshly-churned level of topsoil in which living things, like grass, could grow. Essentially, we would give the earth back to the elements. All heat and power underground would be produced by solar energy.

Honi, Hagar's 16-year-old daughter, wears armor not dresses, wants to pillage England with her father, and has a ne'er-do-well minstrel as a boyfriend.

"It's really a deal with the devil," ponders Chris. "It would mean giving up a lot of conveniences, but in the process we would be gaining others—not the least of which would be existence. Anyway, it's a lot better than letting

"Through a character like Hagar, people can laugh at themselves, yet, like my father, literally not be that character."

everything fall in an uncoordinated ruin of neglect.

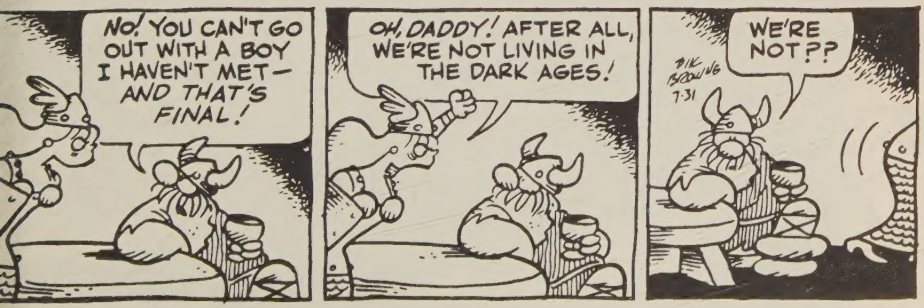
"But if we fall, and do not rebuild ourselves in the fall, people from other worlds will possibly arrive here one day and scratch their heads in wonder that a people who could put themselves in a little capsule and spin toward other parts of the universe, could not also have found a way to avoid self-annihilation. It would be too bad if these visitors only could say, 'Well, I guess they built the tower too tall.' I think it's time to begin building *better* structures, not *bigger* ones."

Chris' father adds his own summary about the future: "People say, for example, that when Rome fell, it was the end of an entire civilization, but people still got up and went to work, they took out the garbage, fed the kids, and all those other daily things. The day after Rome fell, somebody went out and bought a suit!

"The world doesn't stop because of the 'big' events," Dik continues. "After all, they're only big in the history books. And people have an amazing will to survive. Something always seems to happen to place the world in an upward trajectory again, even in bad times. As Orson Welles once said, 'Something always turns up, usually your friend's noses.'"

Does Dik Browne consider himself an idealist?

"Yes, but not without qualification," Dik responds. "I'm really a liberal humanitarian, or perhaps a dangerous fantasist. In any case, I find it more and more difficult to believe in inevitable progress, which implies that we will go on



improving at the same rate that we have in the past century or so. Present events seem, unfortunately, to be confirming this suspicion—at least in material ways. But then, material well-being, the great goal of social humanitarianism in the 30's, didn't bring our children happiness, as we expected. The values and goals of my generation are about as badly bruised by events in the modern world as are Hagar's myths about himself."

Does Dik see a role for organized religion in our future society?

"Yes, some things are so massive that people can't handle them; and for these experiences they need the environment and the ministrations of a church or a temple—a place that can be a center of mutual sadness or celebration. Death, for instance, is such an experience. When someone dies, you don't call the disposal service, but the church.

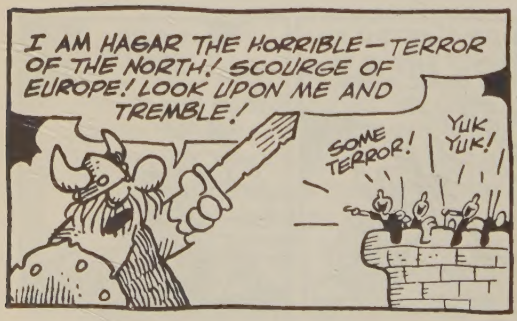
"The values of my generation are about as badly bruised by today's events as are Hagar's myths about himself."

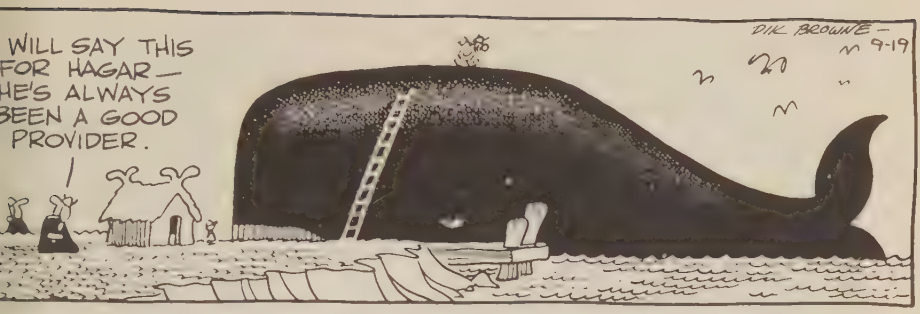
It's true also of marriage and other such times. It's important that there be a structure for observing life's moments of significance for these times.

"There is a wisdom also in ritual that is very meaningful to human beings. I recall the story of an elderly patient in deep physical suffering who begged the doctor to wait until she finished her rosary to administer a pain-killing drug."

And how did his son, Chris, become interested in religion?

"Basically, through an understanding of religion as life itself, as communicated and created in task groups to which I have

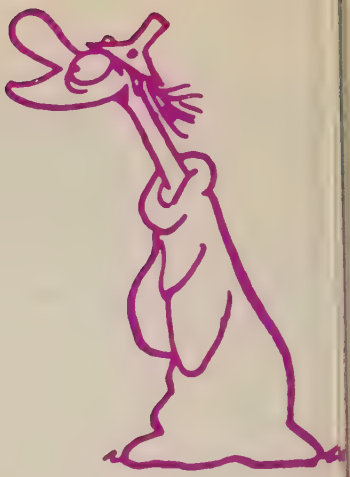




k and Chris discuss the contents of a Hagar strip in their cellar studio at home.

Jerry Stein

belonged in the Congregational (United Church of Christ) Church here in Wilton. One of these groups, which we called Media Explorations at Large (MEAL), was in some ways similar to special orders within the Roman Catholic Church during medieval times. We were given unusual freedom by the church to develop experimental programs. These humanistic-religious combinations of film and other forms of media led me to see the potential of task groups within the larger structure of the church. If these are begun in churches, however, they must be insured the freedom necessary for really creative growth of persons. And, in turn, the task groups have to respect and contribute to the parent structure."



Lucky Eddie, Hagar's sidekick, depen on luck not brains to survive in the h barbarian world of looting and sackin

Does Chris see a religious purpose working its way out in his cartooning?

"Yes, as a form of popular culture through which new ideas and perceptions occur. Most things are learned this way, from moral media, considered harmless. The U.S. Civil War was greatly stimulated by a story, *Uncle Tom's Cabin,* for instance. And today people are learning through new music, plays, films, and pictures."

What trends does Chris see in comics today?

"Well, generally it seems that the 'overground' (syndicated) and the 'underground' comics getting closer together," Ch responds. "Many of the artists the underground strips are coming more disciplined a more commercially-oriented their work, while many of t overground strips, notab 'Broom Hilda,' 'Doonesbury,' a 'Hagar' are becoming mo controversial—well, at least mo thought-provoking."

What's the life and work o cartoonist like?

"In cartooning," Chris answe "there's no one looking over yo shoulder as you work, exce yourself, and, in this sense, it'

"Our children don't share all of our values. But rather than being divisive, it enables us to examine an alternative way."

very lonely job.

"A cartoonist's family situation is strange also, in that you usually work at home with other members of the family around. It takes real patience and tolerance to work out patterns in a family that work out for this kind of production."

Does Dik's family help him with the comics he creates?

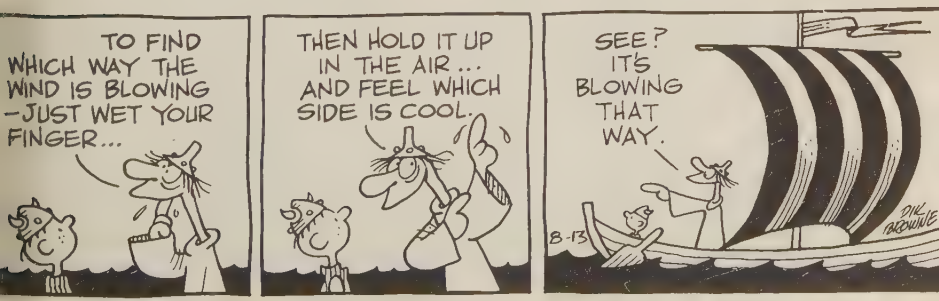
"Yes, the entire family usually has a chance to see a strip before it's finalized. Each one tells me what he or she thinks of it. Each person gets a vote, except for Chris, who gets two votes, because he works with me on this strip. Many ideas for the strips come from things that happen as we go about our daily lives."

To the outside observer, it's obvious that there's great rapport within the Browne family. What's their secret?

"An important thing is that we have tried never to reject our children because of differing ideas, patterns, and goals," Dik begins. "My children don't share all of my values. We all have our own life styles. But rather than being a divisive factor, this often allows the rest of us to examine an alternative way. Chris, for example, is a vegetarian, and has been for many years. This has caused some inconveniences and adjustments in our family eating routines, but in the process we have been introduced to an entirely different dietary style."

What's it like for Dik to be working with Chris as a father-son team?

"Mainly I've learned that we're different," Dik replies. "It's easy for a parent to assume that his



own interests and characteristics will automatically be passed on genetically to his child. But to believe this is to set one's self up for great disillusionment.

"There are immense differences between Chris and me in terms of work patterns. I'm a compulsive worker. I get up early and work best in a very close structure. Christopher works best late at night, and he works more intuitively. No one can say what is the best way to work. In our case, we confer and work together about once a day and, otherwise, work on our own."

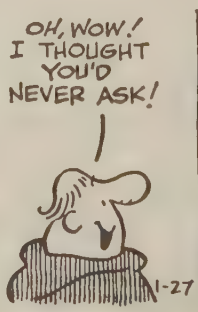
What does Sally consider the ingredients of the Browne's successful family life?

"Most important of all is honesty. So many of my friends have such a hard time communicating with their parents. Some of them don't even feel they belong to their own family—which is maybe why such extremes as the Manson "family" have drawn an appeal from certain young people.

"Many ideas for the strips come from things that happen as we go about our daily lives as a family."

"I find many children aren't really honest with their parents and vice versa. A lot of the blame rests with the parents, because if they do not share themselves by allowing the children to participate in their friendships, their doubts, struggles and achievements, the children learn this as a pattern that they adopt as their own.

"One reason we have this open communication with Mom and Dad is because they are always so honest; therefore, we are free to be that way also. For example, we are encouraged to participate in the friendships that our parents



Ny Verd

Joan and Dik Browne, with sons, Chris and Bob, daughter, Sally, and dog, Sam.

ıave with other adults, and from his we have learned a very ıealthy respect for our own ability o cope with people outside our ɔwn age group."

Any problems?

"Naturally, as all people have," eplies Sally. "But we continue to ollow this style of openness, with ll the risks that it involves, out of he conviction that they are worth aking in order to meet the prob-ems honestly and creatively. Problems illuminate the possibilities, as death illuminates the precious quality of life.

"The thing that makes our family work so well is that everybody is willing to work at it. Each of us makes a contribution of one kind or another to the other members. We learn to compensate, to compromise, and at times to say, 'I'm sorry. I was wrong.'" □

SURVIVING HIGH SCHOOL

David Hiebert

BY WILLIAM R. MYERS

(What follows is the distillation of four conversations between Bill Myers, a minister working with youth, and Mitch*, a 1976 high school graduate.)

Mitch: Your sermon on Jonah makes sense for me. I mean, here's a guy really alive, really cut off . . . and he's crying from the belly of a big fish, "Someone see me!!" Yeah, that makes sense, that's school.

Bill: How so?

Mitch: Kids get swallowed up in high school. Ever notice how the inside of the school has a beat—a feeling—like it's alive? Well, it is . . . but it isn't. It's lonely. A lot of people come to school alone, meet different kids in *every class* . . . and then go home alone. They're lonely. Like they're crying out from the belly of the whale. The whale holds them captive . . . the whale is school.

Bill: Is it really that bleak? I mean, I think of the inside of a whale like a dark, damp cavern.

Mitch: For some, school is really just that. There are kids who try to cope by drinking before they come to school or smoking grass at the bus stop. They can't handle it.

Bill: They come to school high?

Mitch: Yeah. It's not as unusual as you might think.

Bill: You're saying some kids just "exist" in school—go through the paces?

Mitch: Yeah. If you really can't cope, you drop out or get kicked out. But most people go to school every day because they think they have to go . . . so they cope in a variety of ways; they survive.

Bill: How?

Mitch: Well take Mark* . . . he wouldn't smoke grass before school . . . instead he'd put his mind in neutral, like. He called it his mental smoke screen. I'd see him in the halls and sometimes he wouldn't even see me—and yet he wasn't on drugs. He was just screening. Now that was *his* thing . . . others join cliques.

Bill: And the cliques help you survive?

Mitch: Right. But sometimes they are—maybe like little sharks—they chew people up and spit them out . . . It's how the individual person approaches this whole clique thing that makes the difference. I was somewhere in between. I mean, I can go down the halls at school and stick labels, "There's a burn-out; he's a greaser; she's a socialite." What I'm really doing—sticking on those labels—is saying where I fit. And to survive you've got to fit

---

*Names of persons have been changed in this article.

William R. Myers is a minister at Flossmoor Community Church, Flossmoor, Ill., and popular writer about youth for national publications.

someplace!

Bill: Even if you join a mold?

Mitch: You're missing the point. The mold—the leather or letter jacket, or whatever—that's what you want. It's an easy identity. It tells you how to dress, who to trust, how to think. And the mold is a clue as to whether you're adapting to the system or not.

Bill: That last line sounds like 1984 . . . "Adapting to the system" . . . what do you mean when you say that?

Mitch: Well, look at the school. It *is* designed to "help you adjust—adapt—find your place"—in society. Really, that's it. And that's no hidden secret. For those who thrive on competition, the American society can be very rewarding. And the school has a form that mirrors—that is, in many ways, identical to the "form" of our society. That form *insures* competition. And that form is a pyramid—a closed pyramid with a lot of kids on the bottom, a few at the top. Inside the pyramid are a dozen different interlocking pyramids—one for best jock, one for best actor, best singer, best personality, best math student. . . .

Bill: But there are a lot of people on teams—in choir . . .

Mitch: Yeah, if you think 100 kids in "the" choir is a lot of people out of a 4000 person high school!

Bill: Okay. I hear you. In fact, I know at one point this school system had the option of building two 2000-person schools—but that proposal was defeated by the public because they wanted a

"Kids who can't cope drop out or get kicked out, but most stay because they feel they must; so they survive."

"competitive" high school.

Mitch: Well, that they have. And I don't mean to be knocking size—you get a lot more opportunity in some areas—like art—because of the school's size, but the pyramid is the form of every high school—regardless of its size—that I've been in or have known about. And it's destructive.

Bill: So what do—or in your case "did"—you do? I mean, how do you survive high school?

Mitch: Okay, that was the original question: How do you adapt to the system? (pause) Let's go this way: let's say you are a "socialite" . . .

Bill: Cheerleader, party person?

Mitch: Right! A real creamy personality. Socialities and the jocks are really into the pyramid. They understand competition. Don't get me wrong. I'm not putting cheerleaders down . . . I'm just saying they're into the pyramid and probably know it. Certainly the school honors them; their peers honor them. It's cool to date a cheerleader because she's in an upper echelon pyramid. But, you know, there is also a series of lower echelon pyramids—in our school, the choir, the drama kids—and then some aspects of the academic program are maybe middle echelon pyramids. Like, there are eight what are called "Mathaletes" in the school. They are the top scholars in math. But it's not cool to date one just because he or she is a mathalete. I mean, you can be a dumb jock and get more dates any day in the week than a mathalete can get in a month! But in our school, the mathalete is higher on the pyramid than loners or burn-outs. Do you get what I mean? Burn-outs and greasers are on the bottom.

Bill: Yeah, I hear you. Certain pyramids within the big pyramid have more "value."

Right! But some cliques—like the burn-outs—choose not to enter the big pyramid. They say they don't care. Now I know some burn-outs who really *do* care—everyone needs to be accepted and loved, but burn-outs see themselves slipping out slots in the bottom of the pyramid. One guy I know has partied every night for 90 straight nights! No homework. And he's proud of that . . . really proud. I don't think he has much hope of a future . . . the parties get more anxious, somehow. Like . . . make something happen . . . there's no approved peak in their pyramid. So maybe they'll go to school, maybe not.

(pause) Then there are the greasers. They are *against* the pyramid. I mean, they bust heads and carry blades. The toughest kid in class is the peak of the greaser pyramid. He's like "King of the Mountain." Did you know greasers are starting to form what they call "clubs?"

Bill: I've been wondering about that. Last week Jim* got beaten up pretty badly by what he called a "club."

Mitch: They aren't well organized. You know, I saw *Clockwork Orange* with my dad and we talked about that kind of violence . . .

Bill: I wonder if some of that violence isn't a reaction to the pyramid you've been talking about. And I also wonder whether the church doesn't have some kind of responsibility here we're not seeing. You've been involved in church activities these past four years. Did that involvement help you to survive and to grow through your high school years?

Mitch: Sure did. It offered an alternative. It offered an alternative *form.* Remember that Tower Hill retreat where we stood in a circle? That was at the end of my ninth grade year confirmation class and I remember all year the circle we stood in every Sunday—the circle we were becoming. I remember sitting in that old house in Wisconsin wearing an IALAC sign and asking myself—

"To survive, you've got to fi someplace. The mold is what most try. It's an easy identity—how to dress, wh to trust, how to think."

do I want to be part of this? mean, you people were freaky!

Bill: How do you mean?

Mitch: People hugging every one! Guys hugging guys! I mean wow! That was a new trip for me And people opened up and talke and cared . . .

Bill: So you're saying yo hadn't had anything like that i school?

Mitch: No way. School ult mately can't care for 4000 kid And the form—that pyramid- intrudes early. Watch a kid gettin his first "F." Wow! "I'm a failure In fourth grade we had to try o for choir. Try out! In fourth grad In eighth grade we got told o rank and ability and were sent c to high school. I can still remem ber that day—kids crying all ov the place. (pause) At church learned everyone could he design projects; at church learned—in my gut—about com munity. Community *for me.* R member the bike hike where w made bread and that old farm gave us a bottle of "his" win That's community.

Bill: And the school can't off

FOR STARTERS . . .

- **Form a small support group.** You can't do it alone. Gather together like-minded kids who want to explore a better way to survive. Welcome an open, caring, and informed adult—young or older—to join with you in your explorations.
- **Meet regularly.** Tuesday night at the church might be best for the group, or Tuesday morning at 6:30 a.m. in the homes of not more than 12 youth. (This allows time for breakfast and discussion before school.) But meet regularly at a time most convenient to all.
- **Plan what you're going to do at your meetings.** Equip yourselves with the social skills to move more securely in a crowd anywhere and sharpen your values to give direction and to build self-confidence in where you're going as a person. Lots of published guides are available.
- **Work on "community."** Being accepted and accepting others is basic to life—and survival. On an overnighter, "re-introduce" members to one another. Try to learn more about the hopes and fears, joys and sorrows, strengths and weaknesses of each person, as he or she feels free to discuss them. Don't force confidence or trust. Let it happen.
- **Move beyond your own group—go to Ninevah.** Your Ninevah may be a drop-in center your group opens, a hot line to help others, a tutorial, a weekly dance. Design your involvement carefully. What are the most serious unmet needs in your community, school, or church! What are programs within your group's capability that you could do to meet these needs? Risk and reach out to include others "in." Confront your school, church, society. Talk with parents' groups; be involved with the school board; get your pastor or priest to attend some classes at your school.
- **See school in its proper perspective.** It's part of your growing up—discovering yourself and others, finding a pattern of life for today and tomorrow from the past, learning to listen and to think as you shape your ideas of what's right and wrong, building responsibility, having fun but not at the expense of others, tolerating a lot of nonsense, and moving out stronger.

that?

Mitch: Its very nature—as a place where people are in training for *this* society—is against community. Occasionally there are bursts of community—I mean the need for community sometimes ruptures the tight walls of the pyramid!

Bill: Give me an example . . .

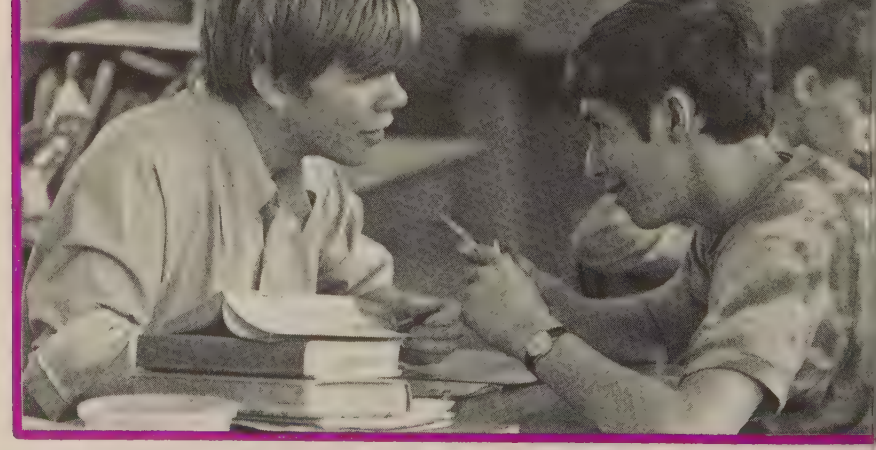
Mitch: Okay. Last year there was this stage crew that was composed of a lot of volunteers who really pulled together. They got special T-shirts and had a good time.

Bill: But most events don't have the possibility of community?

Mitch: Only as a leftover. I mean, the choir goes on tour. The performance is primary. The director cuts people to ribbons; frequently causes tears—but he's praised, because the choir i good. Human, caring, loving open circles don't have muc chance there. So I'd say th church can offer—uniquely—th circle. For me, that's the only wa I would have "survived" th pyramid.

Bill: That's heavy, Mitch . . . bu how? I mean, a circle . . . how?

Mitch: Okay. I've done ju about everything I've wanted t do here, and I'm aware that whe you post a retreat sign-up shee you ask people who want to he design that retreat to check the name. Now that means "circle"- anyone can be involved or n involved *as they wish.* There is n pyramid on youth staffs—you p a box on your desk, inform us th volunteers for staffs are bein accepted, and then use eve



"At church, I learned in my gut about community. And the school can't offer that because, by its nature, it's against it."

volunteer! You've consciously chosen the circle over the pyramid.

Bill: I'll accept that. The youth workers and I have consciously designed what goes on here, as you say, but I'm not always sure that this "alternate form," as you put it, isn't a cop-out—what would you say to that?

Mitch: Cop-out is a bad term. Have you affected the school?

Bill: That's my question . . . or maybe—have I helped youth survive school and grow? And I'm not sure. I get into the school about once a week and I've been on the 15-year evaluation committee, but I don't see a lot of change there.

Mitch: Okay. I don't know if you—or this church—has affected the school. I do know that this church has given me a community—a circle—of people who care about and love me. Just one instance—I grew up looking at women as if they were things you competed for. Even after I got into the church, I still really treated the women I dated crudely. But Sophomores (a church group) forced me to evaluate what I was doing, and I didn't like it. Did that kind of support and challenge help me get through four years of school? Sure it did!!

Bill: Okay, Mitch; now you know I'm writing an article. What advice do you have for others trying to survive the pyramid?

Mitch: Turn your youth group into a circle—not a pyramid. That's a big job. Maybe that means taking two or three retreats each year. Retreats offer real possibilities for "growing" circles. Maybe a mid-week discussion group meeting at the church or in people's homes could get into issues like "freedom" and "authority." I couldn't do it, but I heard good reports on the 6:30 a.m. Tuesday and Wednesday breakfasts—you discussed a lot of school things there, right?

Bill: Right.

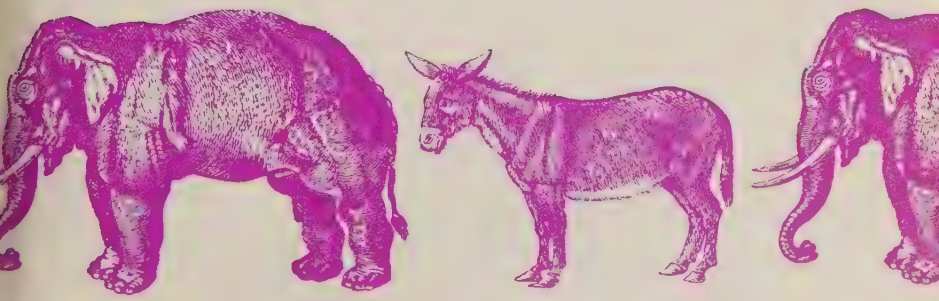
Mitch: Okay. And then, be the church in school. That's hard. I remember the first time I hugged a guy in school—people stared at me. I wore that rope wrist ANKH in school for three weeks. People thought I was a Jesus freak or something. It's hard, but it is possible. Just remember, there are a lot of others out there, crying from the belly of the whale. And maybe, like you said in your sermon, we're supposed to go to Ninevah. Maybe if we go to Ninevah, we won't wind up in the belly of the whale. . . . □

ELECTION PUZZLE

WASHINGTONIKNARSITDEN
OZDPOLKACUTOFFICENUTA
OREANOTBDAVISXGRANTOT
DEMOMAVANBURENOLBRYAN
HWOWISEEIVOTEXEATVLJF
UOMOOHARRISONVPREXEOX
LHXBALLOTBOXEININERHR
LNTBTCHISHOLMCAOTSRNO
WELLOURXYZCTIESWXZTSO
ISYOURPARTYAOKEOAIIOS
SIAARTHURUNOCTURNONNE
EECHOICEISRAYBURNSILV
THOMASANDAJEFFERSONBE
ABELINCOLNYESMARSHALL
MCCARTHYNOWKROOSEVELT

Can you find the hidden last names of 25 persons associated with U.S. elections? The names can be found by reading horizontally, vertically, and diagonally, forward and backward, up and down. Here are some clues. (Answers on page 49.)

1. Only U.S. President elected four times
2. Only President elected to non-consecutive terms
3. Only President elected and re-elected unanimously
4. Kaw Indian elected Vice President
5. Administered oath of office to the most Presidents
6. President who signed U.S. Constitutional amendment giving all 18-year-olds the right to vote
7. First President elected who was not member of East Coast aristocracy
8. First President elected after 15th Amendment gave Negroes right to vote
9. Only man whose father and son both became President
10. First President elected from West Coast
11. A former minister who ran unsuccessfully six times for President
12. Among his nicknames were "Bull Moose," "Rough Rider," and "Trust Buster"
13. First Black woman elected to U.S. House of Representatives
14. First of three minister's sons to be elected President
15. First of two Presidential candidates nominated at conventions held in churches
16. Voted into Presidency by Congress after a tie vote in the Electoral College
17. First Vice President to take office upon death of President
18. First woman elected to U.S. House of Representatives (1916)
19. With youthful support, his "Come-Clean - with - Gene" campaign in a New Hampshire primary forced a President to withdraw from reelection race
20. First Presidential candidate to ride in an automobile
21. First woman to be a Presidential nominee (People's Party, or Equal Rights Party, 1872)
22. Only President inaugurated on Sunday (in a private ceremony prior to a public one)
23. Elected to serve 29 consecutive years in House of Representatives, longest of any man
24. Picked by longest nominating convention (Democratic Party, 1924, 14 days, 103 ballots)
25. First of 15 Presidential candidates who did not receive the majority of popular votes cast but were elected President



LINCOLN SPEAKS TO US

By Wayne B. Robinson

As we approach the Presidential election in this Bicentennial year, we would do well to ask ourselves what we hope for from our government, from our nation, and from ourselves, as a part of the nation. In doing so, in spite of Bicentennial nostalgia and hoopla, there is a healthy way to use our past to critique the present and to guide us into the future.

One of the recent things we've seen in our government has been the attempt to subdue, or stunt, the impact of the press and the media. The S-1 bill before the Senate would, for example, put some significant limitations on the freedom of the press and on our right to know what our elected officials are doing.

What this symbolizes to me is a regrettable loss of confidence c the nation's leaders in them selves, and an apathy on the pa of the public and the press a they watch their freedom bein eroded. It is a weak governmen that cannot stand criticism an exposure of its actions and feeble public that is willing t stand for anything less than government accountable to th people who elect it.

The next question is: At wha point can we dip into our nation' history to get a useful vantag point on the present? At wha point can we get in touch with th vigorous forces which led thi nation to see itself as a nation under God, with liberty an justice for every person fron President to peasant?

Because 1776 was the birthdat of the nation, it seems to be th likely candidate. But what wa born on that date was flawed wit a birth defect that had to be dea

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Dr. Wayne B. Robinson, pastor of First Congregational Church of Robbinsdale (United Church of Christ), Robbinsdale, Minn., is a frequent contributor to YOUTH Magazine.

THAT
THIS
NATION,
UNDER
GOD,
SHALL
HAVE
A NEW
BIRTH OF
FREEDOM
Sandy Bauer

with before we could even begin to speak of being one nation, under God, with liberty, and justice for all—that defect being the enslavement of men and women and children born with, but deprived of, their inalienable rights. Of this, Jefferson said, "I tremble for my country when I remember that God is just."

A more likely candidate for the real birthdate of our nation would be 1865—the date of the conclusion of the Civil War. Although that war was fought for various reasons—economics, regionalism, philosophy of government, etc., the question of slavery was a major issue that divided the nation. Out of the fiery trial of those bloody years came the decisive potential for eventually achieving equality for *all* persons. And it is from these years that we may well get a vantage point which we need for today, especially from the perspective of the attitude of the nation's leader during those years.

If too great a sensitivity to the free press on the part of today's government leaders is a sign of weakness, it was a sign of the greatness of Lincoln that he never wavered in his support of the free press even though its attacks on him make our press today seem tame by comparison.

For example, the Baltimore *Sun* said, "We do not believe the Presidency can ever be more degraded by any of his succes sors, than it has been by him, eve before his inauguration." Th New York *Herald* wrote that Lin coln was a "joke incarnated, hi election a very sorry joke, and th idea that such a man as he shoul be the President of such a cour try as this, a very ridiculous joke. In addition, many of the clerg were just as abusive of him, in cluding the famous Congrega tional clergyman, Henry War Beecher, who said of Lincoln "Not a spark of genius has he; no an element of leadership; not on particle of heroic enthusiasm."

The irony of all this, especiall of the critique of Beecher, is tha few Presidents have exercise such towering leadership an very few have been so profoundl and unashamedly religious a Abraham Lincoln. Without ques tion his ever-growing capacity fo leadership while he was in offic was directly related to his ever deepening understanding of th faith—a faith that was tested b tragedy, including the death of hi 11-year-old son, Willie.

Lincoln's knowledge of the faith started early in life. He learned to read using the Bible and it was one of the very few books he had access to on through his teen-age years. And he never ceased to read it regularly.

He was especially influenced by the Hebrew prophets and he came to believe that just as God

had chosen the Hebrew nation for a special mission, so God was calling the United States to a special mission. And just as the Hebrews came under God's judgment for failing in its mission, so Lincoln felt that his nation came under God's judgment for failing in its mission. In this regard, he was influenced not only by his own moral instincts and his own understanding of the faith, but by John Bright, an English Quaker, who wrote, "Is not this war the penalty which inexorable justice exacts from America, North and South, for the enormous guilt of cherishing that frightful iniquity of slavery, for the last 80 years?"

In the course of his years as President, Lincoln issued no fewer than nine separate calls to the nation to observe days of fasting, of prayer, of repentance, and of thanksgiving—including the first national Thanksgiving Day, which we still celebrate.

In that first call, Lincoln asked the people of the nation ". . . in sorrowful remembrance of our own faults and crimes as a nation and as individuals, to humble ourselves before (God) and to pray for his mercy—to pray that we may be spared further punishment, though most justly deserved; that our arms may be blessed and made effectual for the re-establishment of law, order, and peace. . . ."

As deeply committed, however,

as Lincoln was to attempting to discern the will of God for the nation, he was never as sure as others were of exactly what God's will was. In September of 1862, a group of people came to Lincoln with a petition which had been drawn up at an ecumenical convention in Chicago. The gist of the petition was the demand that Lincoln do God's will and emancipate the slaves immediately. What they could not know is that Lincoln had already written the Emancipation Proclamation, had it in his desk, and was only waiting for a Union victory before issuing it (a victory that came later that month).

With an irony not fully clear to his visitors, he responded to their petition: "The subject is one upon which I have thought much for weeks past, and I may even say for months. I am approached with the most opposite opinions and advice, equally certain that they represent the Divine will. I am sure that either the one or the other class is mistaken in that belief, and perhaps in some respects both. I hope it will not be irreverent for me to say that if it is probable that God would reveal his will to others, on a point so connected with my duty, it might be supposed he would reveal it directly to me; unless I am more deceived in myself than I often am, it is my earnest desire to know the will of Providence in this matter. And if I can learn what it I will do it!"

One of the marks of Lincoln' greatness was that he coupled h certainty that God did have a w for the nation with some healtl skepticism about any one grou knowing with absolute certain what that will was. As Elto Trueblood said, "No sooner d he believe that he was doin God's will than he began to adm that God's purpose might b different from his own." Whil others were proclaiming that Go was on their side, Lincoln wou be raising the question of wheth or not we were on God's side.

At Lincoln's funeral, Dr. Gurle who had been a kind of person chaplain to the President, said i his sermon that Lincoln "remem bered that 'God is in history,' an he felt that nowhere had his han and his mercy been so marvelous ly conspicuous as in the history o his nation. He hoped and h prayed that the same hand woul continue to guide us . . . in th times of our greatest need."

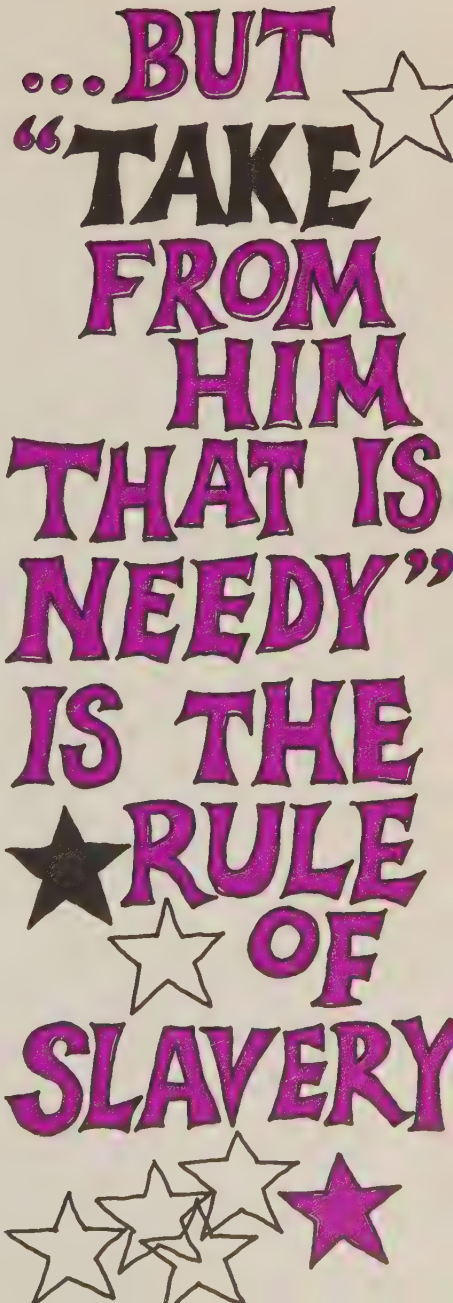
If we take as our vantage poi the way in which Lincoln co stantly attempted to relate h understanding of the faith to th great issues in the life of th nation, we today might ask ou selves for what would Lincoln b calling his nation to repentance i the fall of its Bicentennial yea This is not easy, and is, in som ways a precarious exercise.

But I would suspect that he would be disturbed by the trend toward execessive secrecy in government and by the disregard for human rights that has emerged in the investigation of the CIA and FBI; by the continuance of racism as seen in the Boston busing dispute and in the way Native Americans are treated; by the growing wide gap between the very rich and the very poor; and by our continuing support of repressive foreign governments, such as South Korea—governments that subvert the fundamental freedoms of speech, press, and religion.

I think all these are quite possible. But beyond that, I think he would be appalled by the fact that so many of the nation's leaders and citizens do not seem to feel themselves accountable to anything beyond their own self-interest, often masked as "national interest" or "national security."

At one point Lincoln said: ". . . intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us."

So above all, I believe he would call us to radically rethink what it means to be one nation, *under God,* dedicated to the promotion of freedom and justice in the world and to *do* something about it! □



Jean-Claude LeJeune

I LOVE MY CO

O God, I love my country. But my pride does not hide my discontent.

We have too easily forgotten that your love and truth molded the people who shaped our nation's ideals of freedom, justice, and equality.

While we condemn the atheist enemy who denies you, many of us ignore you.

While we grow fat with the luxury living of our prosperous economy, we cringe at the pleas of poverty.

While we shout our slogans of freedom and equality, we push aside minorities, we silence the voices of honest dissent, and we nurture our own deep-rooted prejudices.

While we design computers to decipher our complex, fast-changing, scientific world, we are soothed by easy answers.

While we boast of a country governed by the people, we are stifled by the apathy of its good citizens.

O God, help me to know what is right. Nourish the love within me that I may extend my hand to those who disturb me most.

—Herman C. Ahrens, Jr.

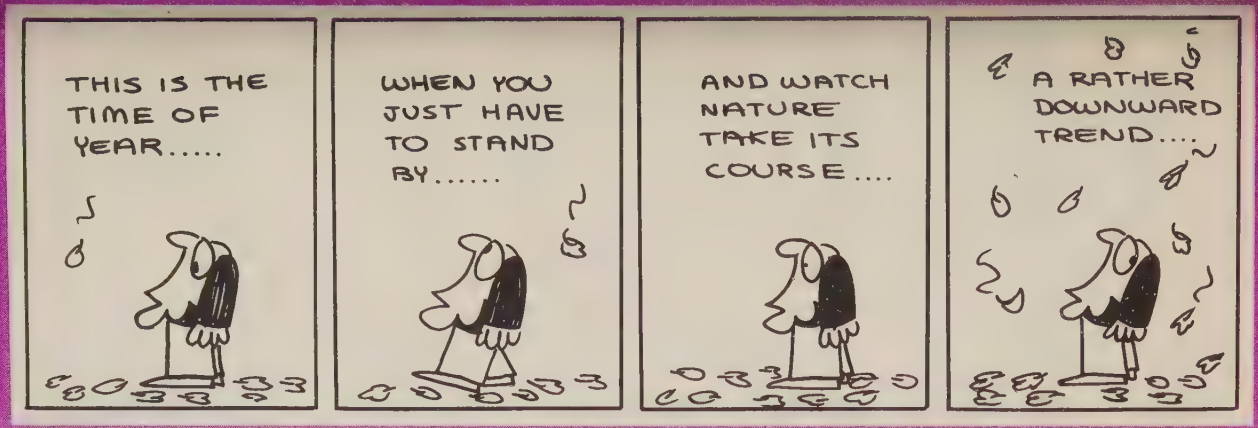
NTRY, BUT . . .

VOTE
FALL RETURNS
Paperclips by Doug Brunner

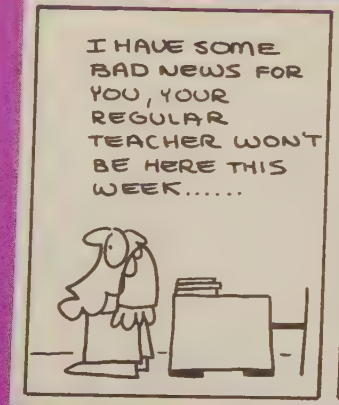
JASON, WHY ARE YOU WAITING TO RAKE THE LEAVES.....

THERE'S A SPECIAL TIME TO DO THEM THAT SAVES A LOT OF TIME
WHEN'S THAT?

RIGHT AFTER THEY'VE BLOWN ON YOUR NEIGHBOR'S YARD.....



© 1976 Doug Brunner

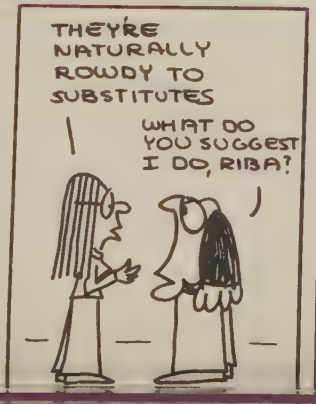

I HAVE SOME BAD NEWS FOR YOU, YOUR REGULAR TEACHER WON'T BE HERE THIS WEEK.....

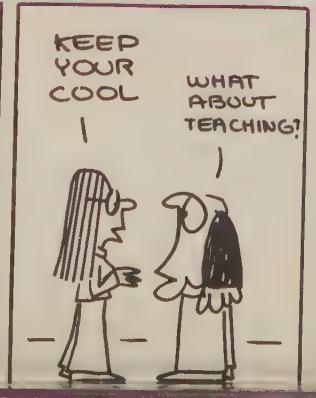
RAH-RAH
YEAH
Z-Z-Z
I'm MR. WILLIAMS YOUR SUBSTITUTE

NOW LET ME ASSURE YOU THIS WON'T BE A LOST WEEK....

BOO
HISS
Z-Z-Z
THAT WAS SUPPOSED TO BE THE GOOD NEWS....

DON'T GET UPSET ABOUT THE CLASS, MR. WILLIAMS....
OH

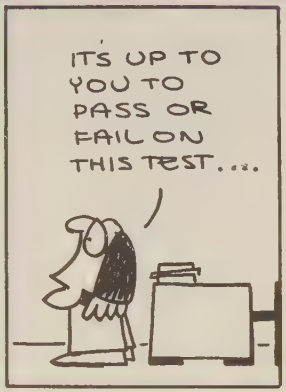

THEY'RE NATURALLY ROWDY TO SUBSTITUTES
WHAT DO YOU SUGGEST I DO, RIBA?

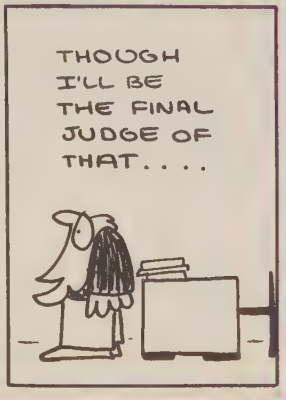

KEEP YOUR COOL
WHAT ABOUT TEACHING?

THAT MIGHT BE A BIT AMBITIOUS

CLASS, I EXPECT YOU TO GIVE ME THE SAME RESPECT AND ATTENTION.....

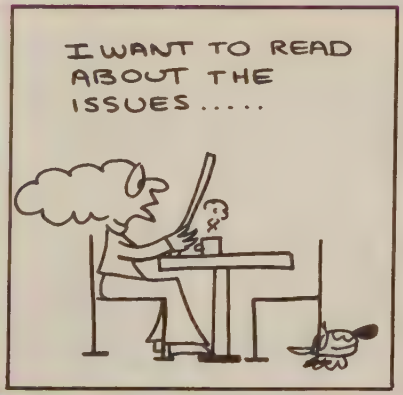
YOU'D GIVE YOUR REGULAR TEACHER.....


IT'S UP TO YOU TO PASS OR FAIL ON THIS TEST....


THOUGH I'LL BE THE FINAL JUDGE OF THAT....

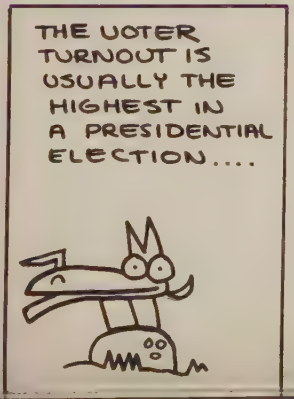
YOU'RE AN OUTSTANDING SUBSTITUTE, MR. WILLIAMS
THANK YOU, RIBA....

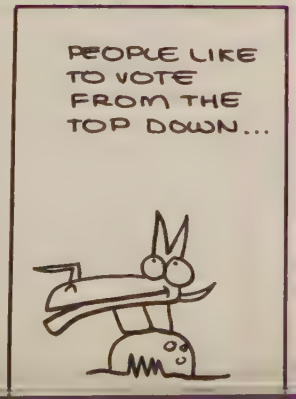
I BET YOU COULD BE A REAL TEACHER

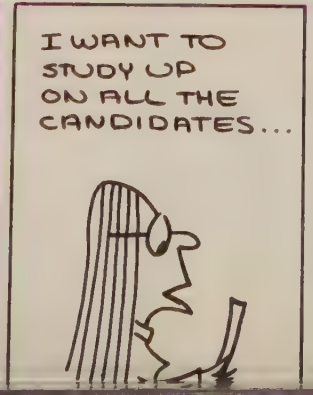

I WANT TO READ ABOUT THE ISSUES.....

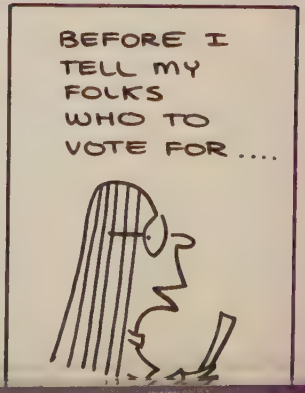
BUT THE MEDIA IS MORE CONCERNED ABOUT HUMAN INTEREST STORIES..

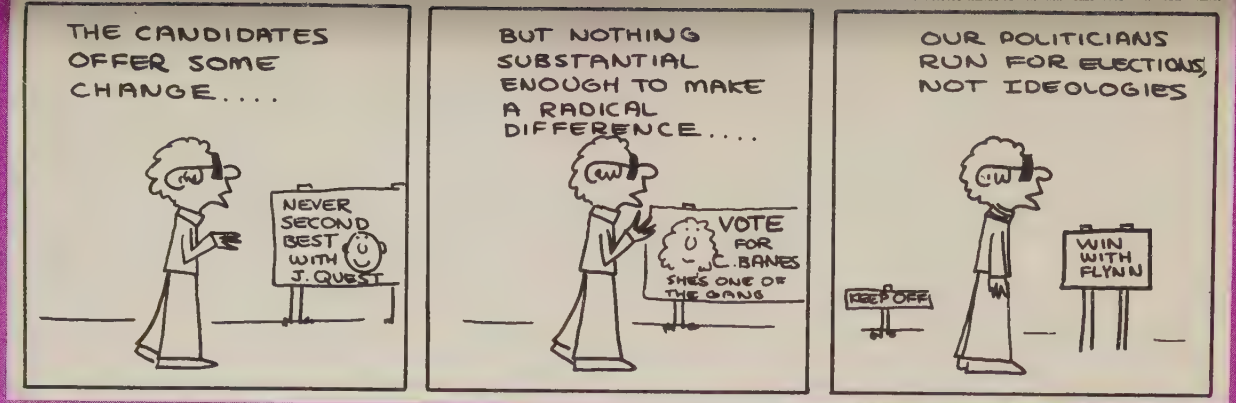
I SUPPOSE IT'S NEWS THAT THEY'RE HUMAN...

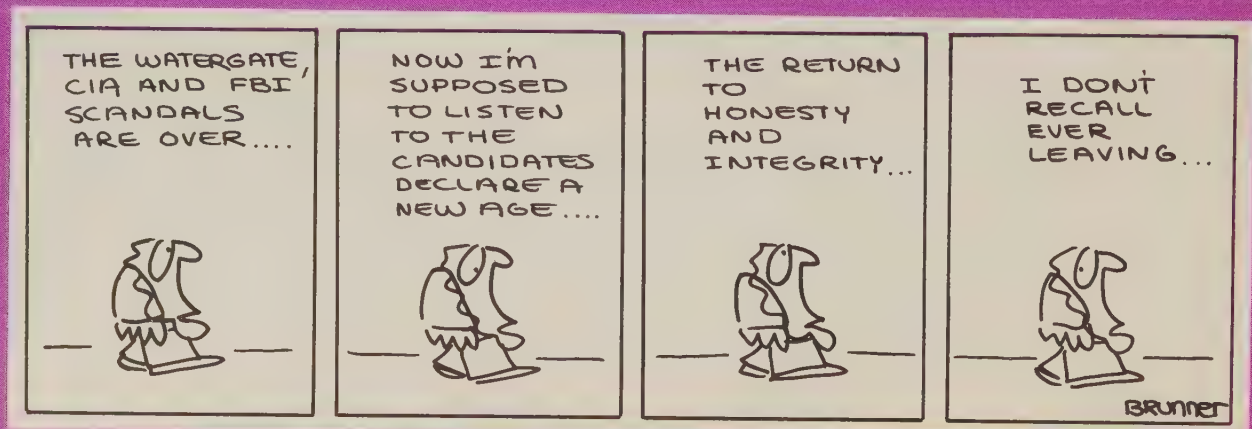

THE VOTER TURNOUT IS USUALLY THE HIGHEST IN A PRESIDENTIAL ELECTION....


PEOPLE LIKE TO VOTE FROM THE TOP DOWN...


I WANT TO STUDY UP ON ALL THE CANDIDATES...


BEFORE I TELL MY FOLKS WHO TO VOTE FOR....


THE CANDIDATES OFFER SOME CHANGE....
NEVER SECOND BEST WITH J. QUEST
BUT NOTHING SUBSTANTIAL ENOUGH TO MAKE A RADICAL DIFFERENCE....
VOTE FOR C. BANES SHE'S ONE OF THE GANG
OUR POLITICIANS RUN FOR ELECTIONS, NOT IDEOLOGIES
KEEP OFF
WIN WITH FLYNN


THE WATERGATE, CIA AND FBI SCANDALS ARE OVER....
NOW I'M SUPPOSED TO LISTEN TO THE CANDIDATES DECLARE A NEW AGE....
THE RETURN TO HONESTY AND INTEGRITY...
I DON'T RECALL EVER LEAVING...
BRUNNER

THE PEOPLE NET

BY EDITH ROYCE SCHADE
PHOTOS BY DUFFY

Bill's childhood was a mighty rocky road. When his mother tried to kill him, that was it. He had to run away. That night he was welcomed as guest of a family he had never met before.

In the first four years of its existence, approximately 800 runaways and castaways have been caught in The Net of St. James'. Two hundred and eighty of them were given safe shelter, living with volunteer families, until a more permanent solution to their problems was found. The remainder were aided in other ways, housing was either not needed, or not suitable.

As June tells her story, "I come from a nice home, but my parents were being a bit too protective." Twice she ran away. She spent a week staying with, as she puts it, "a bunch of weird kinds of people." The third time, she was caught in The Net.

Seventeen-year-old Judy was pregnant by a married man. Her mother would not let her come home unless she had an abortion. Judy was caught in The Net.

The Net of St. James' was established in May, 1972, by "Father Mac," the Rev. Malcolm H. McDowell, Jr., then associate rector of St. James' Episcopal Church, Glastonbury, Conn. Through his ministry to youth in his town and parish, he had counseled many teenagers who, for varying reasons, found their home situations intolerable. They ran away, or wanted to, but had nowhere to go. He knew this to be a national problem, with countless runaways finding themselves

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All names in this article are fictitious except for "Father Mac," Fr. Ross, Judge Brenneman, Mr. Gullotta, Ms. DeYoung, and Officer Oborski.

The author, Edith Royce Schade, is a freelance writer from Glastonbury, Conn.

Officer Steven Oborski questions a boy he thinks may be a runaway.

Tom Gullota, director of The Net, offers counsel to a young person

"Father Mac" interviews each youth who is referred to the host-home agency he founded.

Typical is the youth who is involved in a family disturbance that results in his/her being thrown out or choosing to leave.

lost in a strange city, alone, vulnerable, preyed on by pushers and pimps.

Father Mac decided to do something for these troubled young people on a local level. He felt that some tragedies might be avoided if they could be provided with a little time in a safe home.

He proposed his idea to his parish: Families would volunteer to give short-term emergency shelter in their homes to kids who could not, or would not, go home. He would name the program "The Net of St. James'," recalling the fisherman disciple for whom that church was named. The vestry, St. James' governing body, and rector, the Rev. Victor S. Ross, Jr., agreed to support it. Twenty-two families signed up as host homes.

The first few months of operation proved the need for The Net. Since its beginning, there have been one to 11 youth in various homes at one time. One hundred teenagers were housed during its first calendar year.

Early calls came from within Glastonbury, but soon word spread. Father Mac received requests from police departments in surrounding towns, and from government agencies in nearby Hartford, capital of Connecticut. Juvenile Court became one of the biggest "customers." The Net offers an alternative to the Detention Center for runaways, truants, and minors waiting for placement in foster homes or state institutions.

The Hon. Frederica S. Brenneman, Judge of Connecticut Juvenile Court, praises The Net: "Since 1967, when I was appointed to this court, The Net has been the single most useful and positive innovative program for troubled children that I have encountered. From the instant of its inception in 1972 this court has eagerly, gratefully, and frequently called upon (The Net) to place children who could not go home but whose actions did not warrant being locked up in our Detention Home."

Now 50 families are Net volunteers, about two-thirds of whom are from outside St. James' parish. Thirty to 35 communities throughout Connecticut have started, or are setting up programs, with a total of about 500 host homes. The movement is spreading steadily. In 1974, Father Mac helped establish Connecticut Host Homes Association, to keep abreast of information and serve as a mutual support group for about 30 affiliated

agencies. He's now its chairman.

In July, 1975, Father Mac left St. James' to become rector of St. Paul's Episcopal Church, Willimantic, Conn., and direct their host home program, The Refuge. The Net continues under sponsorship of St. James', directed by "Tom" Gullotta, co-director of Glastonbury Youth Services Bureau, assisted by Mary DeYoung, a registered nurse.

Hand-in-hand with growth in the host home movement has been some change in backgrounds of youngsters who are being housed. No two kids have exactly the same problems, but generally they fall into one of two categories.

As Tom puts it, "I find The Net serving, not so much the kid whom we imagined packing his bag and hopping a freight to join the circus, as much as it is the kid who is involved with his, or her, family in a very angry disturbance, that occurs in the home, in which the kid is thrown out, or chooses to leave. Then, in all that heat and all that anger, inevitably someone, normally the police, becomes aware of it, and asks us to step in and cool the situation down. Others who use us are established agencies, like the Court, Protective Services, and State Welfare. The Program was initially started for the runaway, but we also find ourselves dealing with throwaways and castaways."

Local referrals generally cor through Glastonbury Police D partment, usually the result of explosive situation at hom which may have been brewing f several months. It normally ster from such typical adolesce problems as boy- or girl-frien unacceptable to the parent staying out too late, sometim minor drug usage. Those referre by Connecticut Juvenile Cou are usually the result of months years of problems, most often rejection by parents.

Officer Steven Oborski, a you officer for Glastonbury Polic Department, had referred man runaways to the Net. He com ments, "There's a reason f running away. It's an indication, reaching out for help. If a runawa is found, putting them back in th same situation often won't wor They'll probably run again. Th Net gives an interim perio during which time they can r ceive counseling, and emotion can cool off."

June is one who needed a plac for cooling off. "It started," sh recalls, "by being a girl, being 1 and getting in with a wrong kin of rotten people; wanting to g out when my parents didn't wa me to."

When pressures seemed to much, she ran. Once she went to friend's apartment where, "Some body had a sawed-off shotgu Everyone would hide," she r

Where can they go—lost in a strange city, alone, vulnerable, preyed on by pushers, pimps, and gangs of other mixed-up kids.

members, "afraid someone would get crazy and start pointing it around at people. It's just not the kind of place to be."

A policeman she knew found her walking along a street at night, the third time she ran. He suggested she go to Glastonbury Youth Service Bureau for help. The Net arranged for her to stay with the Bradleys. Speaking of her week there, June says, "It gave me time to think about things, work things over. I could talk to someone else who would understand, another mother, somebody to get a different perspective from."

Bill also stayed with the Bradleys, sent to them through Juvenile Court and The Net, pending a hearing. He had been arrested for running away. It is illegal for minors under 16 to run away from home in Connecticut, and many other states.

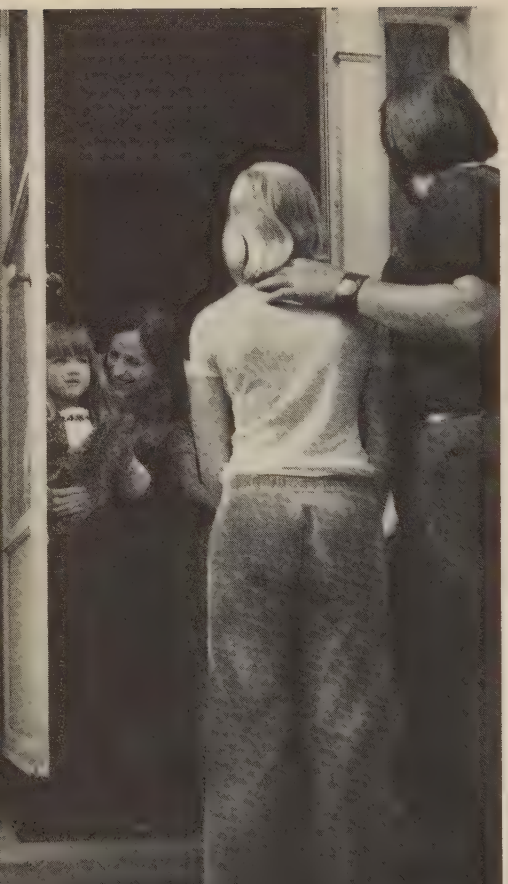
The Court decided it unwise to return him to the danger of his mother's murderous outbreaks. His parents being divorced, by Court decision he went to live with his father.

Emergency, temporary and *care* are key words in the Host Home concept, with emphasis on the latter. Host home families volunteer because they *care* about their fellow human beings. The agency's director personally, or through a substitute when necessary, remains available to help a kid in need 24 hours a day, seven days a week, because he cares. Housing is provided on a *temporary, emergency* basis, because, as Father Mac states in the information sheet he gives those about to be housed, "Being a kid in crisis (needing a place to stay), we feel that, while housing is an immediate need, housing itself is not the solution. There should be some commitment to put things back together again. Among other agencies, Glastonbury Youth Services Bureau stands ready to help you. The Net wants to work at solutions and healing."

"The goal of the Host Movement," emphasizes Father Mac, "is to reconcile and heal families."

Family life is an essential ingredient of host homes. Simply stated in their guidelines, "The purpose of The Net of St. James' Church is to provide the stability of normal family environment for a troubled young person who would benefit from short-term emergency housing."

Hosts and hostesses are assured they are not expected to be psychiatrists. Rather they should



"Father Mac" personally takes teenagers he places to meet their hosts at their new temporary home.

be themselves, as people and as family.

Families desiring to volunte their homes are screened by th director. At The Net and Th Refuge, this is an informal pro ess. Bureaucratic forms are n needed. Generally the director, Father Ross for The Net, ar family members know each othe either personally or through re ommendation of other host fam lies. For The Refuge, being new the community, Father Mac visi a family in their home, explain the program, what it involve Sometimes a family then realize they might be getting in for mor than they want, so decide agains joining the program.

When asked what risks ar involved for host families, Tor answered, "I think, in terms of th physical, risks are minimal; i terms of the emotional, risks ar great, because, in essence, wha you do when you take a youngste into your house, is you're openin up your home, and almost inevita bly your heart to that youngste You're making yourself very vu nerable in that situation. Mos though not all, youngsters w come into contact with, com from repeated failures in life, wit people, schools, with situation Many times they just can't acce somebody being kind to them They end up rejecting the ho family, more often than not, an for the family, that's painful."

"Host families get as much out of it as the kids they host. It's awkward at first and hard for everyone."

Tom advises host families, "If you're lucky, things will work out well, but be prepared that they will not. Understand that these kids are walking around with a lot of things on their minds and have been in a lot of trouble . . . and about all you can do is try to be the best home that you can, for the short period of time that the kid is going to be there. The idea is *not* that being a great home for four days is going to rehabilitate him. That's ridiculous. If you can give that kid the one thought, that for four days in his life, over maybe a course of three or four years, those were four days with a family, with people who were interested in caring for him. Many kids have never had that. They've been bounced from foster home to group home all their lives."

Often a kid has been so turned off by adults, he finds it difficult to talk with his host parents, and it is the children of the household who open him up, show him positive forces of close family relationships. A youngster cast out by her parents may yearn to give and receive love. It is easy to hug a four-year-old in a host home, and the little one responds spontaneously. While host parents may hesitate to criticize or advise a guest, their own teenager may spout out her own opinions.

"Host families," says Mary Bradley of her own host home experience, "get as much out of it as the kids they have. It's awkward when the kids first arrive, but soon you find out that it's just as hard for them, and you have things in common. You learn a lot about problems kids have."

In addition to those who are members of host families, many Glastonbury teens have become involved with The Net through fund-raising. St. James' Young People's Fellowship, in a combined effort with similar groups in the town's First Church of Christ Congregational and St. Paul's Roman Catholic Churches, have earned money for the program.

The Host Home Movement will not solve all problems of the teenagers caught in its nets, but it does offer them an alternative to living on a park bench, or with "a bunch of weird people." For June, it was the first step to pulling herself together again. Two years ago, when she went to The Net, she had cut classes so often, she received only one half-credit for her entire school year. This year she graduated with a high B average as a senior, and plans to go on to college. □

touch and go

Ideas Package
Your July-August issue was packed full of ideas for youth groups like mine to do. Plus it shows how schools can make education more practical and fun. I showed the three checklists to my minister and to some of my teachers at school. You can be sure that one of these days I'll be saying, "We did it ourselves." Thanks for the start. —P. R., Baltimore, Md.

Youth Need Adults
Maybe the kids can say "We Did It Ourselves" (July-August issue), but most of them didn't do it without adults who cared enough to help. As an adult who works with youth, I couldn't help but notice how many of those "youth" programs you described depended upon adults as key participants and how often the kids themselves admitted the importance of adult guidance. Too many adults—including parents of teens—are so afraid of youth that most youth programs fail, especially in the church, because of the lack of adult support, caring, and understanding of youth.
—L. K., Cleveland, Ohio

Overjoyed!
I was overjoyed to see the special summer issue of YOUTH Magazine (July-August) and I was very pleased with the article on the "Remember the Ladies" project, of which I was a part. We are grateful that our work has been given attention outside of Minnesota. This article has meant a lot to us personally and has been an exciting experience. If you could send each of the four of us a copy of this issue, it would be a valuable addition to our memories of the project. Thanks again for telling the stories of what youth are doing.
—A. M., Minneapolis, Minn.

Youth at Work
The July-August issue is full of the spirit of youth participation. It is well-written and designed. Give us more.
—P. K., New York, N.Y.

Puzzling Puzzles
Your word puzzles make me feel lil mumbling idiot. They're too hard! I'm walking encyclopedia!
—A. N., Oklahoma City, O

Who ever heard of word games be educational, as well as teasing? But y puzzles are. When I find questions hassle me, I learn something new wh look up the answer. In the July-Aug issue, for example, I discovered s people as Soleri, Kagawa, Laubach, A sky, and Kamehameha I to be fascina personalities! Give us more to grow c
—T. A., St. Paul, M

To My Brother
I want to thank you for a terrific magaz I'd like to enter a subscription for brother. —T. R., Bloomfield Hills, Mi

On Target
I am a youth leader in an Episcopal pari one who is pleased and impressed w your publication. I have used ma articles as supplementary material, a listen and talk with young people. Y magazine is stimulating educationa and inspiring for me, as well as for the You are right "on target" as to where we are, and have given us much food thought, as well as a deeper insight i ourselves. I thank you for that!
—B. J., Foxboro, Ma

More Iron-On Patterns
I liked the "Be Someone You Love" iron- pattern for a T-shirt in your June iss Doug Brunner is my favorite cartoon Everyone who sees my T-shirt wants know how to get one for themselves. C you tell me? —S. P., Santa Monica, Ca

Editor's Note: Your letter and ot inquiries have encouraged us to ma more iron-ons available. If you send cents to YOUTH Magazine, we will se you a copy of the iron-on that appeared the June issue.

what's up?

Teens Are Poetic

The best teen-age art, photography, sculpture, poetry, and creative writing have been selected from among thousands of entries in our 1976 Creative Arts Awards competition and will appear in the November issue of YOUTH Magazine. Don't miss it!

The Scientists' Christmas Star

Modern astronomers are still following the Christmas star and have developed a theory that makes the uniqueness of God's "sign" to all people even more dazzling. Check our December issue.

Money Tells All

Nothing reveals more about you, or your family, or your nation than the attitude each has toward money. It reveals our morality, our sense of human justice, and our insecurities. A forthcoming issue will deal with money.

Debunking Alcoholic Myths

The increasing use and abuse of alcohol, and other drugs, by teenagers come under close scrutiny in an upcoming special issue of YOUTH Magazine. Personal teen-age experiences and expert counsel are part of the input.

Theology for Youth

Is there some mystic force shaping your life? How do you handle questions you can't answer? Do ancient writings have universal truths for us today? What contemporary interpreters of the Bible are we to believe? A new series of articles will discuss these and other religious questions.

Your Favorite People Talk

Interviews with well-known personalities are already scheduled for future issues, but if you have a favorite you want to hear from, write us.

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1. Franklin D. ROOSEVELT
2. Grover CLEVELAND
3. George WASHINGTON
4. Charles CURTIS
5. John MARSHALL
6. Richard NIXON
7. Andrew JACKSON
8. Ulysses S. GRANT
9. John Scott HARRISON
10. Herbert HOOVER
11. Norman M. THOMAS
12. Theodore ROOSEVELT
13. Shirley CHISHOLM
14. Chester ARTHUR
15. Martin VAN BUREN
16. Thomas JEFFERSON
17. John TYLER
18. Jeannette RANKIN
19. Eugene MCCARTHY
20. William Jennings BRYAN

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J E F F E R S O N B E
R S H A L L
S E V E L T

21. Victoria Claffin WOODHULL
22. Dwight D. EISENHOWER
23. Sam RAYBURN
24. John William DAVIS
25. John Quincy ADAMS

HOW I LEARNE

Photos and article by Scott J. Witte

"Stand by!" the jumpmaster yelled over the plane's roaring engine. I stuck my legs out the open door, 2800 feet in the air. The prop blast nearly swept them away before I could plant them on the small step below. They didn't warn us about that during training. I reached out and grabbed the wing strut with my left hand.

I've fallen from many a great height in my dreams, thoug never hitting bottom. And I'v often imagined what skydivin might be like. So jumping out o an airplane seemed somewha natural. But sitting in that doo my stomach still got queasy, an the nerves zinged as my hea pounded away.

The jumpmaster gave the pil some course corrections, the ordered the engine cut. Silenc "Go, Scott! Go!" he yelled, sla ping my shoulder. I climbed a

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Scott Witte is a free-lance photo-journalist and student at the School of Journalism, University of Missouri, Columbia, Mo.

TO SKYDIVE . . .

the way out, grabbing the strut with my right hand as an 80-mile-an-hour wind tried to rip me away. Kicking up my feet, I pushed back with my arms, snapped into the arched spread eagle drilled into us earlier, and counted by thousands.

Then it struck me: "What am I doing here, half a mile above the ground with nothing but air below?! What if the main chute doesn't open and I have to pull the reserve?! What if . . ."

As I shouted "three-thousand" the chute's opening jerk flipped me upright. Now I was floating in the sky—silently—barely able to tell I was descending, trying to find the airport.

I checked the bright orange-and-white canopy above for problems—there were none—and grabbed the steering toggles. Holes, called modifications, in the canopy's back let enough air escape to push the parachute forward at five miles an hour.

"In a freefall, it's like watching a slow-motion movie. Time goes slowly when the adrenlin flows fast."

Pulling down the right or left steering toggle turned me in the same direction by distorting the airflow. With that capability, I tried to maneuver myself to a 100-foot-diameter, pea-gravel landing target. I ended up 100 feet short, second closest student that day. Some wound up a quarter mile off. For a novice, it isn't easy.

As they taught us, 200 feet above the ground, I turned into the light wind to cancel the chute's speed, lowering me almost straight down.

Nearing the ground, legs together, knees slightly bent, I looked ahead, not down. Students seeing the ground rush up at them tend to lock their knees or pull their legs up under them, making it easier to pull a muscle or break a bone, though the landing impact is only equal to jumping from a four-foot platform.

We seemed to spend forever doing just that—practicing parachute landing falls (PLF's). They were developed (originally for army paratroopers) to distribute landing easily down the body's side in a rolling motion. Most o that went to naught as I made two-point landing—heels an seat. So ended my first parachut jump. It lasted two-and-a-ha minutes.

The slightest body movements can accelerate or slow speed and direction flight and fall.

Tell friends that you are goin to get into skydiving and most wi be convinced you are insan throwing away your life. Th feeling is understandable. Peopl fear falling—or rather hitting th ground—and any time there is skydiving death, it is front-pag news.

Sky diving really isn't that da

gerous, however. Last year there were 40 skydiving deaths in the United States and on U.S. military bases around the world, out of one to two million jumps, or a 0.0000002 percent fatality rate. Until all "high risk" people were lumped into one group, insurance rates for bartenders were higher than for skydivers.

Parachutes are nearly perfect mechanical devices, when handled properly, often with backups to their backup systems. For at least the first five jumps, a novice parachutist is on "static line," a sturdy length of nylon webbing hooked inside the airplane which automatically pulls open the parachute when the jumper falls about eight feet. If the main chute should fail students are trained to recognize the problem and deploy the reserve chute. If a jumper is still falling at 1000 feet (at least ten seconds since the parachute malfunctioned) and the reserve's rip cord hasn't been pulled, an automatic opener (almost universal on student rigs and common with advanced jumpers) will be activated. Any of these could fail,

The jumper (at right) is closing in on two who are already linked in formation.

"Until 'high risk' people were lumped into one group, insurance rates for bartenders were higher than for skydivers."

but the chance of all going at once is very rare, unless human stupidity enters in. In all but a few cases, injuries and deaths could have been avoided by following simple, well-established safety procedures.

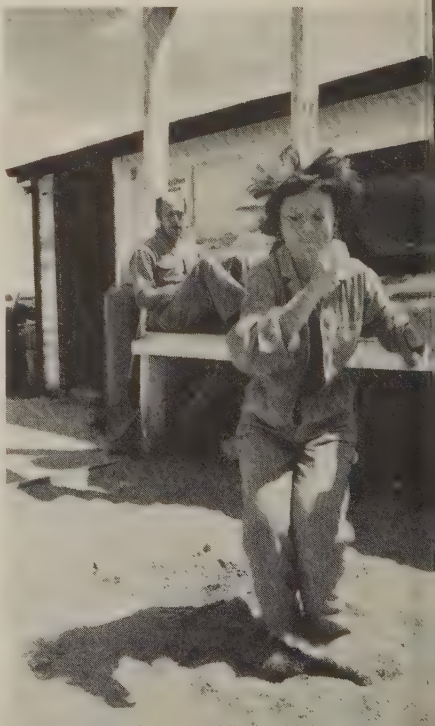
As skydivers begin to feel at home in the sky, they grow more confident of their equipment and abilities. Parachute malfunctions, while nothing to take lightly, are no longer so terrifying a prospect. "By my 80th jump I was almost hoping for a malfunction to see if I could handle it," a skydiver notes. Some jumpers, careful and lucky, have never had a malfunction in 600 or more jumps. Injuries, other than the most minor, do occur about every 100 to 300 jumps, usually on landing.

While the idea that jumping from an airplane could be a sport didn't come until 1930 (when some Russian factory workers tried it), the parachute has been around for a long time. Leonardo Da Vinci designed a parachute in 1495, but probably never built it. In 1617 Fouste Veranzio made the first recorded parachute jump from a tower in Venice using a square wooden frame covered with canvas.

Scientists and daredevils designed and tried a variety of parachutes through the centuries, and in 1913 Georgia Thompson Broadwick, an American, became the first woman to parachute from an airplane. She made 1100 barnstorming jumps before retiring in 1922.

The advent of aerial warfare accelerated the parachute's development for use by paratroopers and unlucky pilots. But not until World War II had ended did

Instructor watches as student goes through intensive drills that make the fall become natural.



Using a model of an airplane strut, a student drills his exit procedure under the eye of a skilled instructor.

parachuting as a sport gain some popularity, primarily in France and the USSR. Just 20 years ago there were only 60 or 70 skydivers in the United States. Now the United States Parachuting Association estimates there are about 25,000 and their ranks are growing steadily. Thousands more take only one or two jumps just to see what it's like.

All kinds of people are into skydiving, from middle-aged housewives to lawyers to college students to senior citizens. You don't have to be in top athletic shape to take part in the sport, though it helps. The only restriction is on those under age 16.

Most skydivers are in their 20's and are usually outgoing, self confident and very social. "Skydivers are participants, not spectators," an experienced jumper asserts.

There are many reasons why people try parachuting. "I've done nearly every other kind of sport," the 50-year-old owner of a construction firm says. "I wanted to try this before I was too old."

Most are just looking for the

"The chance for all safety devices going wrong in the same jump is very rare, unless human stupidity enters in."

thrill and adventure or to take on the challenge because, like the mountain, it is there. Many, like myself, have been enticed with skydiving since they were kids, and finally had the opportunity to experience it. While a lot of people say they want to try skydiving just once, few ever do, and being part of the elite few appeals to some.

A few get off on a macho trip. "Those are the only kind that don't work out," an instructor says. "The only time you see them is when they get a new girlfriend." More interested in showing off than jumping, they are the kind who get into trouble.

Contrary to popular belief, studies have shown that sky divers do not have a death wish.

There are some 200 skydiving clubs around the country of varying sizes and about 300 commercial jump centers—parachuting's version of commercial ski hills—some with adjoining hotels. You can find clubs and centers almost anywhere in the country, but Southern California is Mecca. Some drop zones there

"Flaking" the canopy during repacking and inspection procedure insures that the fabric lies properly to allow easier opening.

have 200 to 300 jumpers a day and this is where the most advanced skydiving is done.

Most clubs and commercial centers offer parachuting instruction such as day-long short courses designed to prepare the student quickly and safely for the first jump. Other, more extensive courses last a couple days, going deeper into technical aspects of jumping, parachute design, USPA rules, parachute packing, etc., all of which a continuing jumper should know. Both are good methods, if taught properly

There are no federal laws regulating parachute instruction, but the USPA has a rigorous instructor training and licensing program. It is a good idea to carefully check out the credentials and reputation of an instructor, as well as a club or commercial center, before putting your life in their hands. Experienced jumpers, with several hundred jumps and, preferably, at least a jumpmaster rating, are usually knowledgable about such things.

To find a nearby club or commercial center, you might try looking in the telephone yellow pages or ask at the local airport. First jump courses range in price from $50 to $100, depending, in part, on length, whether insurance is included, and whether there is a profit motive. Subsequent jumps cost substantially less—$15 to $10, including all equipment. With your own equipment, a jump would cost roughly $5, less if you are a club member.

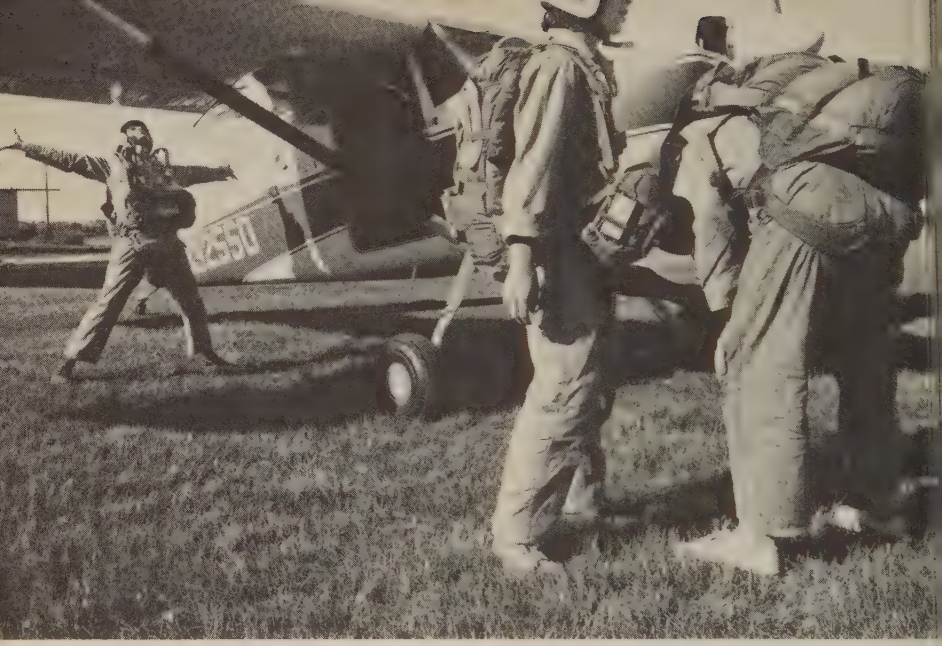
I learned to jump through the Wisconsin Skydiver's Club, an active, well-respected group near Milwaukee.

In skydiving, equipment is all important. A jumper entrusts her or his life to its reliability, especially the parachute. Most familiar, and most commonly used by students, is the drag parachute of 24-, 28- or 32-foot diameter, depending on the jumper's weight and porosity of the fabric. Students and many beginning jumpers use military surplus versions modified for sport jumping.

More advanced versions, such as the Para Commander, are made especially for sport jumping. Full of holes, it can turn on a dime, fly forward at 13 m.p.h.—faster than it descends—and lets the jumper land standing up.

The hottest parachutes now are squares, such as the Strato-Star. Deployed, they take on the shape of a wing and perform very much like a hang-glider, permitting one-foot landings.

The suspension lines are held in place at the bottom of the deployment sleeve with rubber bands looped over the zig-zags.



An instructor makes a final inspection d the gear of a first-jump student, while a second student practices his exits and arch.

"When I started, just landing in the pea-gravel target was enough to win an accuracy competition," an "old timer" recalls from the days when military rigs were the best available. In the center of that pea-gravel circle is a target disk 10 centimeters in diameter. With modern equipment and better skill, today's accuracy jumper may lose a competition in missing that disk by only four centimeters, after hitting it dead center, *ten times in a row!*

A complete military surplus rig new may run $250, half as much used. The high performanc canopies alone may cost $500 even without the backpack an harness system, which could ru several hundred dollars more Add another $100 to $200 for reserve chute and you end up wit an expensive parachute. Bu many enthusiastis feel the de creased weight and increase performance and safety of th new designs are worth the cost.

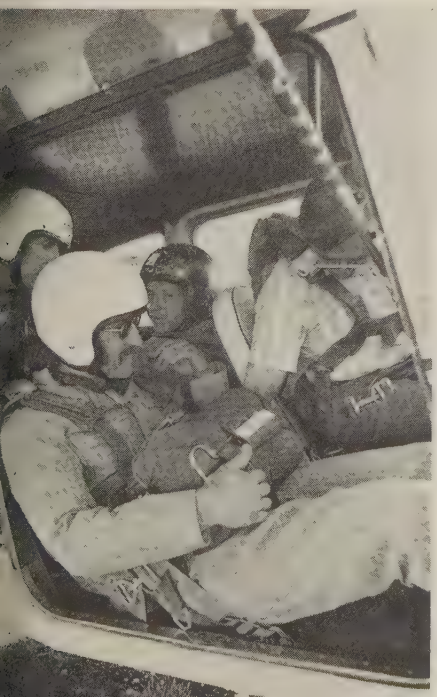
Reserve parachutes are gene ally 24- or 28-foot drag para chutes. They may only be packe by an FAA-licensed rigger an

must be repacked every 90 days, whether used or not.

Properly packed, a parachute deploys in an orderly, almost foolproof manner. When the rip cord or static line is pulled, elastic bands pull away the backpack's canvas flaps. A spring-loaded pilot chute leaps away, catches air and pulls out the main chute, gently enclosed in a long deployment sleeve to keep it from getting tangled with the jumper. The suspension lines are neatly stowed so as to feed out without getting entangled. When the lines are fully deployed, they release the deployment sleeve which slides up and off the canopy as it opens, but remains attached. Without the sleeve's slowing action, the canopy would explode open. As it is, from rip cord pull to full open takes only one-and-a-half to three seconds delivering a seven-g shock to the jumper.

"Sitting in that door, 2800 feet in the air, my stomach got queasy, my nerves zinged as my heart pounded hard."

Strapped in with a safety belt, a student is ready for the plane's take off and that big first jump.



In truth, parachutes which have been poorly or improperly packed have opened. In fact, a skydiver could do almost everything wrong before and during a jump and still walk away. The question is: How long?

On top of the reserve pack most skydivers have mounted a stopwatch and altimeter. These help keep track of how much time is left and tell when the opening altitude of 2500 feet is reached. Many skydivers use their instruments as aids, but would rather trust their visual judgment instead of a mechanical device that could be out of adjustment.

Also important are jump boots, eight inches high with thick foam rubber soles, they absorb landing shock and provide ankle support.

The helmet protects during landing, while the parachute opens, and, especially for students making practice exits from the plane while still on the ground, when the wing overhead gets in the way.

Jumpsuits are used to provide friction in the air, not to keep clothes clean. Early skydivers often wore nylon jumpsuits. During freefall they would slip all over through the air. Modern jumpsuits are made of coarse fabric with bell sleeves and legs, all to give aerodynamic drag and anchor skydivers in place, until the want to move.

Advanced skydivers buy sui designed so that they remind or of medieval knights. Studen usually wear common work ove alls. Either way, they are hot an uncomfortable on a swelterin summer day, especially whe wearing 45 pounds of parachut

As I waited to make my secon jump, I imagined going throug the exit and emergency proce dures as they had been drille into me a couple weeks earlie Those drills make the action

This young woman is hugging the ground after her jump because the ground is war and her fingers got cold in the below-freezing temperatures when falling 120 m.p.h from two miles up.

automatic so I could do them without thinking, even if I panicked.

Time goes slowly when the adrenlin flows.

"That is what turns me on about freefall," a skydiver in her mid-20's says. "You are hyper-aware of everything that happens. It's like watching a slow motion movie. What occurs in 30 seconds may take half an hour or more to retell. A lot of visuals come back to you after the jump."

On my next three static line jumps I pulled a dummy rip cord, to practice and prove that I could do it with the real thing.

Keeping stable while pulling the rip cord is important. A tumbling jumper could get entangled with the parachute, damaging it and/or cause it to malfunction. But maintaining control is a little tricky at first. The rip cord is usually located on the right shoulder and pulled with the right hand. If the left hand isn't pulled in at the same time the unbalanced air pressure will roll the jumper on his side. If the arms are held in too long there won't be enough forward support and the jumper will start doing a head dive. That is what happened on my first dummy pull and I felt the parachute run past my feet as it deployed. To keep from getting entangled in such circumstances the skydiver has no exposed hooks or barbs to catch a stray line. I flipped over

"I ended up 100 feet short of the target, second closest student that day. Not bad for a novice! Some were a quarter mile off."

and descended normally. The next two tries worked well.

Then came that big step. The rip cord was real, no static line to depend on. Opening the parachute was my responsibility alone. I wondered if I would freeze, if the rip cord might jam, and I practiced the pull several extra times. I jumped. On "two-thousand" I pulled and every thing went normally. My first freefall.

After three stable "jump-and-pulls," you progress to five-second delays. Three stable fives and you go on to 10 second delays, and so on to 15 seconds, 20 seconds, 30 seconds and more.

Most freefalls are made in the 30- to 90-second range, or up to an altitude of 18,500 feet, though record jumps have been made up to 80,000 feet. After falling for 12 seconds the skydiver reaches terminal velocity where the pull of gravity is equalled by the air resistance and the jumper no longer accelerates. In a stable chest-to-earth position that amounts to 120 miles an hour. By

loing a head-first dive a speed of 00 m.p.h. is possible in the lower tmosphere. In the highest atnosphere 640 m.p.h. is possible. Most people's speed appetite is atisfied.

A skydiver isn't limited to stable alls and speed. Using arm, leg nd body movements, jumpers an adjust their rate of fall, can nake intentional turns, loops, olls and dives, and by shaping he body like an airfoil, they can ravel horizontally one foot for very one-and-a-half feet they all, tracking across the sky at 80 o 100 miles an hour. At the same ime they can fly so delicately as o stay in perfect formation with ther jumpers. "That is the most eautiful sight, seeing everyone ust seem to float there in space," ne jumper said soon after landng.

Skydivers do this even though alling at 120 m.p.h. They call it inger-tip flying. Jostling other umpers around while trying to ink up in formation, once comnon, is now considered almost rude.

Nineteen years ago skydivers narveled at the ultimate feat—assing a baton between two alling jumpers. Today they rarely other with it except as a lark. inked relative work has gotten he emphasis.

Twenty years ago it was feared hat if two skydivers grabbed hold f each other, they would break their arms. At the 1975 national championships, 32 jumpers succeeded at linking hands in a circle, or "star." The record will continue to be broken.

"At terminal velocity, in a stable chest-to-earth position, a skydiver is falling about 120 miles an hour."

Today more emphasis is placed on forming intricate patterns with as many as ten people, and putting together a couple different patterns in one jump.

"The more you learn, the more there is to accomplish," a skydiver with many years experience says. "Meeting each new goal gives me a great feeling of self-satisfaction."

Skydiving has really caught hold in the United States. Unlike a decade ago, our competition teams are now the undisputed leaders at world meets.

For many skydivers the sport has become all-consuming. Every free minute is spent at the drop zone. "Pretty soon all your friends are skydivers," says an enthusiast in her early 20's. But it isn't all a bowl of cherries. "It gets hard to find dates," she admits. "What guy wants to see you only after ten or on bad weather days?" □

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